

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

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## DOCTRINAL.

A friend has favored us with an old volume, printed in England one hundred and seven years ago, entitled *THE INDEPENDENT WHIG*, which contains many good things. It shows that there were persons in that age capable of thinking and writing, and a few who had the independence to express what they thought. Our readers will be pleased with the following extract.

### A GENERAL IDEA OF PRIESTCRAFT.

I have, in my eighth and other papers, indicated the Almighty from the imputation of obscurity in revealing his will to mankind; and shown that he is plain, exact, and even circumstantial, when he delivers his precepts to them. I shall now expose the contrary proceedings of weak and corrupt men; by giving a general idea of the principal arts, by which the designing priests of all religions have kept their craft and impostures from discovery, and made the truth, as far as they could, inaccessible.

Every mad action, or principle, in religion and government, must have some appearing cause assigned for it, proper to make the people stare, and to hide the true one. Mankind, as tame as priests and tyrants have made them, will not be content to be deceived or butchered, without having a reason for it. The pope, who assumes a power to judge for all men, and devotes whole nations to damnation and massacre, and sends people to heaven, or hell in colonies, just as their money or disobedience determines him, acts a very consistent part in tying the keys of both worlds to his girdle, and in styling himself God's absolute *Vicar General*. These are his reasons, and the catholic and more orthodox parts of Europe are well content with them.

In former reigns, when many of our English clergy thought fit to tie us hand and foot, and deliver us over to our kings, as their proper goods and chattels, to be fed or starved according to their sacred will and pleasure, they told us it was the ordinance of God, that one man might glut his lust, or his cruelty, with the destruction of millions; and if we kept out of harm's way, we were assuredly damned. And these were their reasons then. Of late, it is some, many of them have changed their doctrine and their behavior. We are, it seems, at present, living in the guilt of rebellion, which is a damnable sin; and so we are to rebel upon pain of damnation, to free ourselves from the damnation which follows rebellion. These are their reasons now.

Formerly, when some certain persons were content to be protestants, the church of Rome was the *Spiritual Babylon*, and the scarlet *Whore*, and *Sodom*; and the Pope was *Anti-Christ*; for he sat in the temple of God, and exalted himself above all that is called God. But this was truth, and could not hold long, considering into whose hands it was fallen; and therefore in a little time, when they had a mind to get into the Pope's place, and to do as he did, the church of Rome became all of a sudden a *true church*, and an *old church*, and our *mother church*. In short, the old withered harlot, and mother of sorrows, grew a great beauty, and her daughter, here in England resembled her *Mamma* more and more every day she lived, and gave the foregoing reasons for

From hence it is plain, that though for every imposture some cause must be assigned, yet a very indifferent one will serve the turn. The gross of the world are dull and credulous: Few make any inquiries at all, and fewer make successful ones. It is, however, still best if the cheat stands upon such a foundation, that it cannot be searched nor examined by any human eye.

When Numa Pompilius told the Romans, that he conversed familiarly with the *Nymph Egeria*; which of them could her a visit, and ask her, whether the place and she were in earnest such very good neighbors? And when Mahomet took such a wide range through the other

world, upon his *Nag Elborach*, and told wonders at his return; there was neither man nor horse in all Arabia, that could take the same journey to disprove him; or, when he was pleased to be thought conversant with the *Angel Gabriel*, I do not hear that ever the *Angel* signed a certificate that they were no wise acquainted. The quack, who had found out the true *fern seed*, and the *green dragon*, thought it, no doubt, a hard matter to prove him a liar.

In the heathen temples of old, neither the *Sybil* nor any other priests or belchers of prophecy, male or female, were answerable for the oracles and dark sayings which they uttered. They had what they said from God, who never once contradicted them. It was impossible to come at him for personal information; and a profane crime not to believe his priest;—and to distrust the Deity himself, was almost as bad. You had nothing to do, but to *capitulate your reason to your faith*, and swallow the *verbum sacerdotis*. If you did not, the judgement of the God, that is, the anger of his priest was sure to pursue you.

The same policy has been ever practised by the deluders of mankind in all names and shapes. They have always entrenched themselves behind the ramparts of mystery, uncertainties and terrors. The Romish clergy maintain all their pretensions & power by doctrines, which are calculated to make the people either wonder or tremble. And when a man has lost his courage and his understanding, you may easily cheat or terrify him into as tractable an animal as the creation affords. The doctrines of purgatory, and of the priests power to forgive or damn, are alone strong enough to frighten most folks into what liberality and submission the church thinks fit to demand of them. And we all know that she is not over-modest upon such occasions. *Bring me all thou hast, and follow me*, is her style.

I wish I could keep these impostures and wild claims altogether out of England, and confine them to popish and infidel countries only. But that which is obvious and avowed, cannot be hid. Very many of our high Jacobite clergy aim at dominion by the same wicked means, and hood-wink and alarm us all they can. They lead us out of the road of reason, and play their engines in the dark; and all the illumination we can get from them is, that we are all in a mist. Without their guidance we go astray, and with it we go blindfold. All their arguments are fetched from their own authority. Their assertions are no less than rules and laws to us; and where they lead we must follow, though into darkness and servitude. If we grow wilful, and break loose from our orthodox ignorance, we are pursued with hard names and curses. Doubting is infidelity, reason is atheism. What can we do in this case? There is no medium between a blockhead and a schismatic. If we follow them blindly, we are the first; the second, if we leave them. We want faith, if we will not take their word; we want eyes, if we do.

They indeed give a sugar-plumb, and refer us to the bible for proof of all that they say. But, in truth, this privilege, if we examine it, will appear none at all; but on the contrary, an arrant trick, and gross mockery. For when they have sent us to a text, will they allow us to construe it our own way? No such matter: They have nailed a meaning to it, and will permit it to bear no other. You may read, provided you read with *their spectacles*; and examine their propositions *freely*, provided you take them every one for granted.—You may exert your reason freely, but be sure let it be to no purpose; and use your understanding independently, under their absolute direction and control. I wonder how these men could ever have the front to accuse the church of Rome for locking up the bible in an unknown tongue!

The eternal war that they wage against reason, which they use just as they do scripture, is founded upon good policy; but it is pleasant to observe their manner of attacking it. They reason against reason, use reason against the use of reason, and show, from very good reason, that reason is good for nothing. When they think it on their own side, then they apply all its aids to convince or confound those who dare to think without their concurrence.—Therefore, in their controversies about religion, they frequently appeal to reason; but we must not accept the appeal, for if our reason be not their reason, it is no reason. They use it, or the appearance of it, against all men; but no man must use it against them. As there is no such thing as arguing and persuading without the assistance of reason, it is a little absurd, if not ungrateful, in these gentlemen, to decry it at the same time they are employing it; to turn the batteries of reason against reason, and make itself destroy itself.

Neither scripture, therefore, nor reason, by these rules, signify any thing till the priests have explained them, and made them signify something; and the word of God is not the word of God, till they have declared its sense, and made it so. Thus, by the time that scripture and reason have been modelled, and qualified, and cooked up by the high church Jacobite clergy,

they are neither scripture nor reason; but a perfect *French dish*, or what the spiritual cooks please; an *oleo* or *hodge-podge* of nonsense, jargon and authority.

From all that has been said, the following conclusions may be drawn. Such clergymen as I have been above describing, prove every thing by asserting it, and make any pretence support any claim.—They build systems upon pretended facts, and argue from propositions which are either highly improbable, or certainly false. When they cannot convince, they confound us; when they cannot persuade they terrify. We have but two ways to try the truth of their doctrines, and the validity of their demands, namely, *Reason* and *Revelation*; and they deprive us of both, by making the one dark, the other dangerous.

What a contempt must this tribe have for mankind!

[From Robinson's Village Sermons.]

### CONFUSED NOTIONS OF RELIGION.

How sadly have some confused the Scriptural account of the nature and government of God! His nature hath been, (pardon the word, I cannot think just now of a better,) *atomized*, and laid open by curious dissections into distinct parts called persons, and many rash things have been said on the subject.

The government of God, too, hath been all laid out in the same confused manner, and is daily so stated by teachers, most of whose divinity lies before the first chapter in Genesis, and who, as if there were music in the words, begin an end, and ring perpetual changes on, "From everlasting to everlasting." The Father, in council was angry, the Son was mild; the Father proposed a plan, the Son agreed to submit to it, and the Holy Ghost acceded, and became a party, and so a covenant of grace was formed for the salvation of man; as if it were possible for Almighty God to have a pause, a difficulty, a second thought, or to need an assistant; as if such similitudes as were taken from contracts among men, to let down a great subject into the little mind of children of men, could possibly be applied literally and properly to him, who is necessarily "exalted above all blessing and praise." God hath been supposed to govern the far greater part of this world, and at some times the whole of it, by the ministry of an innumerable multitude of devils, to whom fancy hath given form, shape, and colour, and whom custom hath so habituated us to consider under the idea of black, that we have no suspicion of danger from white and red, or from pride and envy. This convenient being serves all sorts of purposes, and hath found his way even into our laws; for an indictment must run, that such an one "not having the fear of God before his eyes, but being moved and seduced by the instigation of the devil," did so and so. The dexterity of some Christians in the use of this doctrine is wonderful. Do they sin? It was not they, the devil tempted them. Do they fear the effects of sin after having committed it, and doubt their own piety? It is not the natural effect of their conduct, but an extraordinary and unexpected suggestion of the devil. Let us entertain more sober notions, and more agreeable to the real doctrine of that very figurative book, the Bible, which personates every thing; gives thunder a voice, hands to floods and trees; and ascribes discourse, that "shakes the bones," and makes "the hair of the flesh stand up," to a spirit in a standing posture, though "the form thereof could not be discerned," and in this manner describes a dream. The man who begins his creed with "*I believe in God*," should pity but not persecute the "brother of low degree," who begins his with, "*I believe in the devil*."

### PRACTICAL.

[From a volume of occasional Sermons, ascribed to DR. FREEMAN of Boston.]

#### GOOD ADVICE:

—Worth reading and regarding.—

Continued from p. 125.

I exhort you, men, to take heed to yourselves. Be temperate and chaste. Go not to the houses of riot and drunkenness: frequent not the company of the impure and debauched. Let not your corruptible bodies press down your souls; but subject all your appetites and passions to the dominion of reason.

As a branch of temperance, and as promoting your own comfort and the comfort of others, I would recommend to you to be neat in your persons, your dress, and your houses. Cleanliness has been styled a half virtue; and by the power of association, it naturally produces purity of mind.

As another branch of temperance, and as in particular conducing to health and usefulness, I would advise you to retire to rest long before midnight, and to accustom yourselves to breathe the salutary air of the morning. This practise will furnish you with many bright hours, in which you can make the most valuable acquisitions of knowledge, virtue, and piety.

Be industrious in performing the duties of your stations, industrious in obtaining manual skill, industrious in enriching your understandings with useful knowledge.—Whilst you live, you must work; or suffer the consequence, of becoming torpid in body, and discontented in mind.

Walk circumspectly: live by rule: divide the day into regular portions, and assign to each its proper employment.

Be honest in all your dealings; true in your words; faithful in your engagements. If you have raised expectations, even by your looks and general course of behaviour, though you have not promised in words, be careful to fulfil them.

Whatever your income may be, endeavour to live within it; not because you may provide against the infirmities of old age, though this is much to be wished for; and not because you may have something to leave to your children, though this is also desirable; but that you may keep your mind unembarrassed, that you may have power to perform all your engagements, that you may acquire the reputation, and enjoy the happiness, of being punctual. Settle your accounts regularly, and never suffer them to get into confusion. Think nothing your own, until you have paid for it. Do not fall into the mean habit of borrowing small sums of your friends and neighbors, and of never returning them. Wear your old garments, if you are not able to buy new ones. The necessities of life you must have, though to obtain them you are compelled to anticipate your earnings; but never run in debt for its pleasures, or even its comforts.

If you are rich, be rich in good works, ready to distribute, willing to communicate. Appropriate a certain part of your income to the poor; and let your charities be governed by method and discretion.—Be not satisfied with giving to those, who ask you; but seek out objects of distress. Be active and liberal in works, which may promote the comfort and welfare of your fellow citizens.

If you are poor, be not despirited. Increase your diligence and sobriety, and rely on divine Providence, who will take care of you. Fret not yourselves at the sight of the rich and great; but content yourselves with the moderate pleasures, which you can certainly obtain, if you are industrious.

If you have seen better days, and are, by misfortune, or by extravagance and imprudence, reduced to indigence, manfully reject every temptation to indulgence.—Curtail your expenses within the bounds of simple necessities. If you have received a reluctant discharge from your creditors, and are able afterwards, without distressing your families, to pay them their full demands, remember, if you do not, that you are discharged, neither in the court of honour, the court of conscience, nor the court of heaven.

But if you are a creditor, be merciful. Make due allowance for former habits, and for the frailty of human nature.

Envy none their superior endowments, whether bodily or mental. If you build your happiness on the good opinion of others, if you love praise, envy, unless you are constantly on your guard, will enter your bosoms. Wherever you see beauty, talents, or popularity, you will be grieved that they are not your own. But courageously contend against the beginnings of so foul a vice. Whatever you think, let not your thoughts be audible. Whisper not a word of evil against those who excel you; but compel your hearts to rejoice at their success. Accustom yourselves to a generous manner of speaking of those, who outshine you; and with whatever reluctance you do this at first, you will in time bring over your feelings to the side of your reason.

Whilst you do not calumniate any one, who possesses more merit than yourselves, have too much dignity of sentiment to slander those, who, you suppose, have foibles and vices, from which you believe yourselves exempt.

Avoid pride, as an odious; and vanity, as a contemptible vice. Be humble; but talk not of your humility, nor affect it in your external deportment; for, like certain volatile spirits, the virtue entirely evaporates, when exposed to the air. Let your humility appear chiefly to your heavenly Father, who is acquainted with every motion of your hearts.

Let there be no affectation in any part of your character but let sincerity govern all your actions. Be simple and undisguised, without any secrets and mysteries.

Be artless and unreserved in conversation, but at the same time discreet. Talk not too much; for you may repent of your rash speeches; but will seldom have cause to repent of your silence.

Cover all your good qualities with the veil of modesty. Leave them to be discovered by others, and never ostentatiously display them.

Whilst you boast not of your good qualities, be constantly on your guard against your prevailing passion. Among all the sins, there is a particular one, which most easily besets you. There is a weak part in your mind, which you must endeavor to strengthen by all the means of reason and religion. Whether it is idleness, intemperance, irascibility, envy, pride, or covetousness, fortify yourselves against the attack of the enemy. Leave not the place a moment exposed, but defend it night and day. You may yet stand; but take heed, lest you fall. Be not high-minded, but fear.

One powerful sentiment, that will check the anger which might otherwise arise in you, is this, that you are mortal. It is vain to feel resentment against a man, who in a few years or months will be consigned with you to the same common dust.—In truth the serious reflection in death is a preservative against almost every vice. You will therefore frequently have it in your minds. It will guard you against the snares of prosperity, and console you under adversity. Though you are rich, and great, and healthy, and popular, and eloquent, and wise, when you remember that there will soon be an end of all your prosperity in the dark and silent grave, you will not be puffed up with conceit. On the other hand, if you are poor, and mean, and sick, and despised, and friendless, and destitute, you will reflect that death is the cure of every evil. It restores your health and youth; it relieves you from every embarrassment; it removes every mortification. It brings you again into the presence of the beloved friends whom you have lost. It seats you in a place of safety, where temptation cannot assault, where care cannot vex you; where there will not be either disease, or pain, or sin, or misery.

A young clergyman, whose garb did not designate who he was, and still very anxious to be known, requested the company to guess at his occupation. They happened to be all on the wrong side. Vexed at their stupidity, he exclaimed, *I am the voice of one crying in the wilderness*. I thought Sir, says a wag, that you resembled an *Owl*.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

### OUR CAUSE IN VERMONT.

MR. EDITOR:—Having spent a considerable portion of my time, for the last two years, in the State of Vermont, and having visited and preached with several societies in that State, I avail myself of the present leisure opportunity to state to you, that in the several places where I preached there was the most devout attention given to the words of life and salvation through a once crucified but now risen, glorified and triumphant Redeemer. Indeed, Sir, I was surprised to witness so many of our worthy and venerable fathers, who were formerly believers and supporters of the unscriptural doctrine of endless misery, (and were now tottering on the verge of the grave,) listening to this glorious theme. It seemed, Sir, (not unfrequently) that they were ready to say with good old Simeon, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people." I have frequently had them take me by the hand at the close of my meetings and say, "God bless you, my young friend. O how does my heart rejoice and leap for joy, to behold the youth rising up and devoting their best powers and faculties to the service of that cause for which a Saviour died;" while the tear of gratitude would fall from the watery eye.

In a word, Mr. Editor, the attention which I received generally from our honest yeomanry and hospitable brethren there, will I trust be remembered with emotions of gratitude for a long time to come; and I do hope and earnestly pray, that God will raise up yet many more, who, armed with the whole armour of God, and covered with the panoply of heaven, will, with the sword of the spirit; which is the word of God, be ready to go forth manfully and not shun to declare the whole counsel of God,—that Goliath may be slain, and the enemies of truth put to flight.

A PREACHER.

[For the Christian Intelligencer.]

### ENDLESS MISERY.

MR. EDITOR:—It appears strange to me how persons can believe in the doctrine of endless punishment, if they possess a christian disposition, and are under the influence of the benevolent spirit of the Gospel. They would revolt at the idea of seeing their dearest friends or even their enemies struggling in the tortures of this world, without extending to them the arm of mercy. Are they to be hardened and made worse in the world to come? Do they possess a more charitable merciful and humane feeling in this imperfect world than they will when they arrive home to Heaven?

Many of the advocates for the above doctrine, teach that it will enhance the happiness of the blessed in heaven to look down and behold the damned in Hell enduring countless torment; that the husband can hear the mournful sighs of a once tender and affectionate wife in keen despair; the father or mother can listen to the piteous cries of their little child in bitter agony; the son can hear the heavy groans of an aged father or mother, suffering acute pain, without having the least feeling of compassion for them, but will rejoice and be rendered more happy on account of their misery!!

O reader! canst thou believe in such a soul-chilling doctrine as this? If thou canst, thou must possess a disposition, totally repugnant to the benevolent spirit of Jesus Christ.

Freeport, July 1827.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, AUGUST 17.

[For the Christian Intelligencer.]

MR. DREW.—It would be gratifying to some of your subscribers, & especially to one who was formerly a Roman Catholic, an explanation of Matt. xvi. 18, 19.—“And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”—in connexion with Matt. xviii. 18, “Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.”—and John xx. 23, “Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”

Also the passage in Luke xii. 59, which is supposed to support the doctrine of purgatory.

Yours, L. E.

The above request ought to have been attended to by us a number of weeks ago, but, partly from a want of room and partly from a want of time, we have been obliged to postpone the consideration of it until the present number; and even now we shall not be able to give all the passages above quoted, any thing like a full explanation, but must content ourselves, for the present, with examining them particularly with reference to the sentiment they have been supposed to support.

The Roman Church has, as is well known, long maintained, that their authority for claiming to be the only true church, to be infallible and to have the power to forgive sins, is contained in the verses quoted by our correspondent. But before they can support such an elevated claim, it appears to us that four things should be satisfactorily proved:—1st. That Jesus Christ, in either or both of those first named texts, designated the apostle Peter, in contra-distinction to the other disciples, as the father and foundation of the christian church: 2d. That the church of Rome was originally established by Peter, and that the Pope is his legitimate successor as the head of the true church. 3d. That the power given to Peter, admitting that such was ever delegated to him, to exclude or admit persons into heaven, or to forgive and retain sins, was not given also to the other apostles as largely as it was to him: and 4th. That that power, thus given to Peter exclusively, passed out of his hands into those who succeeded him in office down to the present time. If it could be proved that all these things are warranted by those texts, or any other part of the gospel, there would, undoubtedly be no little propriety in the arrogant claims of the church of Rome. But it so happens that not one of those positions is supported by those, or any other, passages; and consequently the claim of Papal infallibility &c. comes to the ground.

1. In order that the reader may see that Matt. xvi. 18 affords no authority for saying, with any certainty at least, that Christ designated Peter, as the foundation of his church for all succeeding generations,—giving to him an importance that was not granted to the other disciples, we will notice the circumstances under which the declaration alluded to was introduced. It appears according to verse 14th, that our Saviour had inquired of his disciples, they being then assembled before him, “saying, whom do men say that I, the son of man, am?” After receiving their answer, that some said he was John the Baptist, some that he was Elias, &c.—he interrogates them as follows: “But whom say ye that I am?” To this question, Peter, being naturally forward and of an ardent turn, was pleased to reply immediately.—“Thou art Christ, the Son of the living God.” Pleased with this confession, made undoubtedly in the name of all the disciples, Christ, after telling them that flesh and blood had not revealed this fact, but that his Father which is in heaven, had made it known, he says, “Thou art Peter, and on this rock will I build my church,” &c. Now does it follow from these last quoted words, especially when we examine their connexion, that Christ intended to inform Peter, in the presence of the other disciples, that he would build his church on him alone, and that he should be the legal head of it till the end of time? We think not, for Christ did not say, “Thou art Peter and on thee I will build my church,” as he undoubtedly would have said if he meant as the Romanists suppose, but “on this rock”—what rock? The context shows, that it was the confession which Peter made in behalf of all the disciples—viz. that “Jesus was the Christ, the Son of the living God.” This was obviously “the rock,” the foundation of the christian church, as it must be the first and only root of the christian faith; i. e. The confession that Jesus is the Christ, the Son of the living God, is the rock on which the whole superstructure of christianity must be built, and on which it must rest; for, take that away and there could not be a christian in the world. Against the fact, contained in this confession, “the gates of hell shall not prevail.”

2. There is no proof that the Church of Rome was originally established by Peter,

nor that it is legitimately descended from him. We know that the Bishop at Rome, previously to his ascending the new made Papal chair, gave out word that his church was collected by this Apostle when he was in Rome and that he there lodged his authority—an authority which, as we have shown above he did not possess, however. This claim of the Bishop was at first doubted, then denied; but being very loud in his professions, and intimidating the multitude by the terrors of excommunication, he at length succeeded in having it conceded to him, and entered upon his desired duties of successor to St. Peter. It is a fact however, notwithstanding his haughty, arrogant and successful assertions to the contrary, that his church was not established by Peter, for this Apostle never was in Rome in his life! So that after all, the Pope is not the successor of St. Peter.

3. Admitting that power was given to Peter to bind and loose—to remit and retain sins, &c., there is no proof that such power was confined to him, and that it was not given as largely to all the other Apostles. It is true that in Matt. xvi. 19, Christ says, “whatsoever thou (Peter) shall bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” &c. But in chap. xviii. 18, he says, “whatsoever ye (i. e. all the disciples) shall bind on earth shall be bound in heaven; and whatsoever ye, (plural again) shall loose on earth shall be loosed in heaven.” Again John xx. 23, he says, “Whosoever sins ye remit, they are remitted,” &c. If then all the churches that have descended from that which Peter established, have the power to forgive sins, all the churches which have descended from those established by the other Apostles (and that is all the churches in christendom, for they all have proceeded from the apostles,) have also the same power to forgive sins, and have as strong a claim to infallibility as the Romish churches have.

4. Admitting again, that the power given to Peter—supposing what is not the fact, however, that he had the power to forgive sin, and that in distinction to that of the other apostles, it remains to be proved that that power has descended to any one. It is well known that Christ delegated powers to his Apostles which existed no longer than themselves. For instance: he gave them power to heal the sick—to raise the dead to life,—to take up serpents, to drink deadly things and not be hurt thereby, &c. These miraculous powers were necessary in the infancy of christianity in order to enable the primitive promulgators of it to overcome the persecutions and dangers in the way and to convince the world of its heavenly origin. But since the days of the Apostles, the power to work miracles has ceased. The ministers of Christ are as much exposed, are no more able to work miracles, and have of right, no greater power than others possess, of themselves considered. It will be seen therefore, that it remains to be proved that, the power of Peter to forgive sins descended to his successors to the present day. But if it had, the Pope of Rome has no share in it; for he is not his successor. And if he were, the successor of Peter would have no stronger claim to infallibility, than those of the other Apostles.

We have said this much merely to show that the texts above furnish no proof that the Roman Church is the only true Church, and that its claims to infallibility are all assumed, not authorized by the words of Christ. We have not room for a further illustration of the passages now, and must postpone that duty to another time.

Relative to the text in Luke xii. 59, “Thou shalt not depart thence until thou hast paid the very last mite,” which our correspondent says is supposed to support the doctrine of purgatory; we can only say, that we cannot imagine to ourselves how the papists obtain that doctrine from those words. It speaks of a law, the penalty of which is inflicted by imprisonment in this life; but what it has to do with another, we are not able to see. We might as well say; that our state law, which authorizes a creditor to put his debtor in jail, and to keep him until he secures the debt, means that there is a purgatory hereafter; as well as to say, that this text proves it. It mentions a fact well known to the civil law of those times, but has no allusion to another state of existence, as the context will show.

INSTALLATION. The Rev. John Bisbee will be installed as Pastor of the First Universalist Society in Portland, on Thursday, the 23d inst. The ministering brethren belonging to this Association are generally invited to attend.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

LETTER N<sup>o</sup> III.—TO PROF. STUART.

REV. SIR.—If your law is necessary for the correct and pure administration of justice, the law givers of ancient times were grossly negligent of their duty. Neither Lycurgus, or Solon, nor even Moses himself incorporated such an article into his code. The law given from Mount Sinai, is silent on this subject, which fact I consider extraordinary indeed, provided it is either beneficial or necessary. Justinian omitted it in his code; so has modern Europe, and the federal & state governments of these States have done the same. The

ancient philosophers differed in opinion on the subject of future misery. Zoroaster probably believed it; some suppose the doctrine originated with him; but Plato, Epicurus, Seneca, Solon, &c. did not. Would not Socrates or Solon be believed in a court of justice as soon as Zoroaster? Was Aristides, when he rejected the plan of Themistocles, respecting the Spartan fleet, actuated by the motives you require? or did the Athenian Senate, to whom he communicated the plan, reject it, from any such fear or consideration?

Suppose we reverse the case, and look on those who have the qualifications which you think requisite. It is probable that from the eighth to the eighteenth century, the doctrine of endless misery was believed throughout christendom, the opinions of Origen, & those called “merciful doctors,” were forgotten, and however the christian world differed in other points, here they agreed. Henry the eighth believed it, so did the bloody Mary, Charles the fifth and Francis the first, but who ever placed any reliance on their veracity? Who now believes they spake the truth, or regarded it any more than did Solymon the infidel? Let the truths of history settle this question, and let the man of truth ask his own heart whether he believes the creed in question, ever produced any good moral effect whatever?

I have witnessed but two convictions of perjury in the courts in this vicinity, of late years; both of the convicts were believers in future misery. On the trial of one of them, a witness testified, that at the time when the perjury was committed he was sent to call the man to come in and testify; the prisoner answered, “If I go I shall swear my soul to hell.” Here comment is useless, the recapitulation of the fact to the jury almost overpowered the mind of the judge—he trembled at the depravity of the man, and supported his dignity and station with difficulty.

With the greater part of your sermon, I was gratified; and my feelings and belief are in perfect accordance with it. I extract the following, because I believe it truth and I wish it universally known, that,

“To speak of compelling a man to think as we do with respect to religion, in any other way than by giving him instruction or influencing him by argument, is an absurdity which needs only to be stated in order to be made palpable. The worship of God, in every form of which it is susceptible, must, in order to be pleasing to him, be the free and voluntary offering of the soul, made with entire sincerity; for God is a spirit, and those who worship him must worship him in spirit and in truth.” Every human statute then, designed to enforce an act of worship upon men, is, in its very nature nugatory—its subjection to penalties of any kind, expressed or implied, because men will not agree to practice any particular mode of worship, is a violation of the rights, and of the liberty of conscience. They are a partial effort to effect by compulsion, that which from its very nature cannot be so effected. The external act of worship, such penal statutes may indeed oblige men to perform; but in case men do accomplish this, they only compel men to be guilty of hypocrisy—the very last thing which can be pleasing in the sight of him who looketh not on the outward appearance but on the heart.”

I do not wish to see or hear any stronger argument, than the above, from your own pen, to prove the absurdity of legislating upon thought and opinion. We might as well legislate upon the wind, and enact that it should blow in such directions as might suit our convenience when required.

After making these statements, who could have believed, that a respectable class of christians would have been represented as beneath the pagans, unfit for any office of honor or profit, or to give their testimony in a court of justice!

From what authority do we get at this information, and deduce the facts, that a belief in eternal misery makes either honest men, men of truth, or produces any moral effect whatever? The scriptures of truth abound with denunciations, against the vices of the mind, they threaten indignation and wrath, tribulation and anguish against every soul that doeth evil. The universal belief of mankind is, that “every offence will meet its just recompense of reward.” A man may theorise as he pleases, but he cannot divest that truth from his mind, so long as he possesses his reason. It clings to him with the same certainty as his existence. He that says he disbelieves it, may with as much truth and reason say, he disbelieves the sun gives light, that the amputation of a limb causes no pain, or that the sensations of the lash at a whipping post were pleasurable. The man who says this is no better than an idiot. We might as well reason with a maniac. But where do the scriptures of the old or new testament give us to understand, that either the patriarchs, the prophets, or the apostles, were prompted to speak the truth, or to practice any other virtue, solely from fear of future misery? Is it any where recorded that Abraham, Isaac, Jacob, Joshua, Samuel, or any prophet ever intimated that they refrained from evil, did good and obeyed the divine commands, from any such motive?

If so, a scholar of your extensive biblical knowledge can point it out, and would you do it, it might prove something in the case. Do the apostles say that the belief of this ever influenced their conduct? St. Paul said, before King Agrippa, that he exercised himself to discharge a conscience void of offence towards God and towards man, but he does not intimate that the fear of punishment was the motive. He says the love of Christ constrained him. He knew in whom he trusted, and

he knew that he would present him faultless before his judge at the great day; but this knowledge and assurance of future felicity, could not render St. Paul an unsuitable person to testify in a court of justice. If not, why should any one, who believes that his sins are forgiven, that he has obtained pardon, and acceptance with his God, and has strong faith in his future happiness, among the society of the just, be considered as a man whose word ought not to be believed? I pause for a reply.

A CITIZEN.

[For the Christian Intelligencer.]

## THE ANTI-UNIVERSALIST.

A friend lately handed me a number of the Anti-Universalist; a paper published at Providence, R. I. I had heard something of the paper through the medium of the public journals, and learnt from them something of its low character; but I had no expectation of seeing in a paper, patronized by a sect who pretend to an extreme degree of that humility which characterized the life of Jesus, such an outrage upon every principle of decency, such a bare-faced mockery of every thing which we have been taught to associate with the name of religion as is manifested in the columns of that paper.

The hypocritical cant, which runs through it, is enough of itself to confirm the mind disposed to infidelity, in all its prepossessions against the Christian Religion; and the utter disregard which it manifests for that christian charity which is the bond of perfection, stamps at once that irreligious publication with the deep brand of anti-christianity, as legibly as the hand of the printer has impressed upon it, its title of Anti-Universalist.

I have understood that this paper was patronized by the Methodists; but this No. (24) contains communications apparently from writers of different denominations, (though they are all, most probably, written by the anonymous editor himself,) approving with a great deal of religious cant the design of the paper.

One from Portland, (where it appears from the writer that there had been a revival,) particularly attracted my attention. “Universalism,” says the writer, “appears to be on its last legs in this place; since the reformation here poor Streeter has cut and run—though it is believed he tarried as long as any society (not excepting his own) wished him to. He has moved in this place like the rest of his brethren in other places—as a real champion stalking abroad from day to day defying the armies of the living God!” If the expression of such sentiments, and the possession of such feelings as these expressions indicate, are the fruits of the Reformation in Portland—God in his mercy defend that place from all reformations hereafter.

Not content with an attack upon the character of a worthy living minister of our persuasion, the grave must be ransacked, and the sainted Murray dragged from his repose, to furnish a victim to feed the methodistical appetite for lying and defamation. Another writer, or the same editor writing for himself, states that the Methodists had got up a revival in a town not far from the Kennebec; that the Universalists there sent for Mr. Murray to come from Boston and stop it; that he went; did not oppose it; said it was against his principles; preached a short sermon on brotherly love; charged sixteen dollars, and went home again. The object of this piece seems to have been to represent Mr. Murray as actuated by mercenary views taking sixteen dollars for preaching a sermon. It is doubtful whether Mr. M. ever visited Kennebec at all, at least this is the first time we ever heard of his being in this region. But suppose he had been; where is the Methodist or Orthodox preacher, who would now with all the present facilities for travelling, go from Boston to Kennebec for sixteen dollars?

It is well known that Mr. M. was remarkably careless of money concerns; and it must be the height of malice, to endeavor to give him the character of a mercenary disposition. The writer says that the reason why Mr. M. did not charge more, was because the universalists were poor. We would ask, if a single Methodist minister ever thought of the poverty of the individual where he had quartered himself and his horse upon him till he had eaten his host out of house and home? Whether it was ever known that they had offered compensation even to the poor widow, whose religious zeal had made them welcome to the hospitable board?

It is not long since the Methodists have ceased to whine out against persecution: Now they establish a paper for the avowed purpose of persecuting the Universalists; and that too with all the malignity of a Saul of Tarsus; with all the madness that actuated the church of Rome in her persecutions; with all the fiery zeal that distinguished the age of the 10th Leo.—Give such a spirit the power, and the rack, the gibbet and the scaffold would be employed to put down other denominations, and a furnace of fire would soon be heated to get up a revival as great as that of Nebuchadnezzar on the plains of Dura.

Before the Methodists cry out against the irreligious tendency of Universalism, let them purify their own ranks. We have nothing to fear from a comparison between the individuals of the two sects. Indeed, although there are many worthy members in their communion, yet it is well known that there are so many evil-disposed persons, destitute of all feelings of benevolence, who lay claim to the character of methodists, that the term “Methodist” has become almost synonymous with ignorance, superstition and immorality; and

unless the editor of the Anti-Universalist, and the editor of Zion's Herald pay more regard to the requirements of truth and justice we fear that they will not be very instrumental in raising the moral character of the sect to which they belong. We should think that it required a conscience seared with a hot iron, an utter death of all moral feeling, to fit a person for the editorial department of such a paper as that to which we allude.

Wiscasset, July 30th 1827.

J. W. H.

[For the Christian Intelligencer.]

TO THE REV. HOSEA BALLOU, OF BOSTON.

Rev. and dear Sir,—Having read most of your theological writings and heard you preach frequently, I understand you to believe, that the wicked shall not go unpunished, and yet that none of them shall be punished in the future world,—consequently every man must be punished for his sins in this world before his spirit leaves his body.

In reading the account, in the public papers, of the piracy and murder committed by the notorious Tardy on board the brig Crawford, I felt as if I wanted to propose one or two questions to yourself, in a respectful and friendly manner, hoping that you will do me the favour—for such I should really esteem it—to inform me when that man received the punishment due to his sins? It appears that he had, in a most savage and blood-thirsty manner, massacred a number of helpless and unoffending American citizens, exulting as he plunged his dirk into the bodies of his victims and boasting as he divided their hearts with his fatal weapon—and that soon after, when he apprehended that he was likely to be detected and made to suffer for his crimes, he cut his own throat and, as your doctrine would seem to have it, went to heaven.

Now I presume you admit, that he who transgresses the command,—“Thou shalt not kill,” either by taking the lives of others or by putting a period to his own mortal existence, is justly obnoxious to the severest punishment under the divine law, & that he must & will receive that punishment. If then Tardy is not punished hereafter, I would, Rev. Sir, thank you kindly to inform me where he was punished? Was he, between the time of his killing those men and that in which he took his own life, punished as much as he deserved for the crime of murdering them? If so, you will surely furnish some evidence of the fact. And if he was so punished, it is to me a plain case, that even if he had not committed suicide, but had been taken by the officers of justice, he ought not to have been exposed to any further punishment under our laws. Because a man, who is already punished as much as he deserves ought not in justice to be punished again for the same crime. Again, when and where was he punished for killing himself? He could not be punished for that act until he had committed it, and as soon as he committed it his spirit of course left the body and entered into a state, where, as you say, there is no punishment.

These questions, dear sir, are proposed not to provoke a controversy by any means, but for the sake of obtaining light on this, to me, difficult subject. If you will tell me how Tardy was punished in this life as much as his crimes deserved, you will greatly oblige one who wants nothing but the truth.

L. A\*\*\*\*.

[For the Christian Intelligencer.]

## LETTER, NO. VIII.

TO REV. CHARLES S.—

My Dear Friend:—

There is one statement which you have made with much confidence, and by which you express your determination to abide, that it is very important, as I conceive, in the subject before us. The following are your words:

“No man can be saved, he who he may, who does not before he dies, believe in (experimentally) and obey the Gospel of Jesus Christ. This declaration I have not made hastily or without a full and decided persuasion of its truth. Indeed, I know it is correct, as I know the Bible is sacred; for it is taught uniformly, and never denied any where, throughout that holy volume. I do then declare to you, that no human soul can ever be saved by Jesus Christ, but on the contrary every one must be eternally banished from his blissful presence, who does not, in this state of probation, believe in him, effectually, (not historically only) and obey the requirements of the Gospel. On the truth of this statement I am ready to stake the correctness of that part of my faith which is opposed to your own.”

I rejoice, Charles, that you have thus reduced the argument to a nut shell, and planted yourself so resolutely upon what you seem to acknowledge to be the last strong hold of your faith. We have now come to a point, that will enable us to reason intelligently and make some exact calculations, affecting, as I believe, very materially the character of the Deity, and with it, the truth or falsehood of our respective views. It is a declaration which I have often heard made before by your sort of people, both in preaching and conversation, and deserves a serious notice. But never believed it; nor could I persuade myself to think that those, who are often heard to repeat it, ever seriously reflected upon the consequences to which it would lead.

I will now suppose your statement, however to be true. Let us then agree to “abide” by it. Let nothing that may subsequently be said cause you to recall or to qualify any thing you have so positively stated. I think you have, then, furnished data by which we may obtain the long-desired knowledge—what part of mankind are finally to be saved, and what are to be eternally lost.

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Every human soul must be miserable forever, that does not, in this life, believe in Jesus Christ and conform to the requirements of his Gospel. I am not, by any means, about to deny the sacred and inestimable value of a sincere and hearty belief in the ever blessed Redeemer of our race, or of a strict and cheerful obedience to his wise and commanding laws, as a condition of the most animating joy, and of the purest happiness. But if, as you declare, that belief and that obedience must, at any rate, be exercised in this life only as a condition of eternal happiness in the future world, I wish to show you the error of the statement by calling your attention to the melancholy, and soul-chilling consequences to which it must inevitably lead. Now no person can go to heaven, who is not a Christian in this life. By the word "Christian" I know what you mean; for I have often heard you, and ministers of your complexion, say what it was, and what we must be, in order to be, in reality, Christians.

How many persons do you suppose who, according to what you preach as being necessary to constitute the Christian, are now in the world, who are fair candidates for salvation? The Jews are not Christians, for they do not believe, in any sense, in Jesus Christ. Mahometans are not Christians. Pagans are not Christians; they believe in a multitude of deities and never heard of Jesus Christ, in whom they must believe, and whose gospel they must obey in order to be saved. There is only one point in which they agree with the majority of modern Christians, and that is in the belief of a bad deity, or devil, and a future hell, and for this the Christians are indebted to them, as the pagans were the original proprietors of this article, from whom the Christians obtained it. And even in Christian countries the number is, comparatively, very small who, according to the popular manner of preaching and writing, have obtained an interest in Christ, and may be supposed destined to heaven. The Christian world embraces 170 millions. These are divided among Roman Catholic, Greek, and Protestant Churches;—the first of which is double in number to that of either of the others. Taking all the nominal Christians there are in the world, throwing away all the unregenerate—all "world's people"—all hypocrites belonging to the church, (which probably embrace at least one twelfth part of the whole body,—as the proportion was in the days of Christ and his Apostles,) all rank heretics; all children—for they do not believe and obey the Gospel, since they are not yet able to do it,—all insane persons and idiots;—and it would be a moderate calculation to say that, not more than one out of ten die prepared to meet their God—as you would have them prepared. The result then would be, that out of each successive generation of human souls, which amounts to 300,000,000.—There go to hell

10,000,000 Jews,  
140,000,000 Mahometans,  
480,000,000 Heathens,  
153,000,000 Nominal Christians.

Total:—783,000,000 and to heaven,  
only 17,000,000 Real Christians.

800,000,000 Whole number of people on the earth.

In every century, according to this calculation, supposing a generation passes away every 33 years, there go to hell two thousand three hundred and forty-nine millions of wretched human souls, despised by their Creator and given over to the devil, while in the same time, there go to heaven as the purchase of Christ's blood, only the insignificant number of 51 millions!! If we suppose the world to exist 6000 years only, and that there are twenty-four hundred millions of human souls which come into and go out of existence during each century (and that, viewing the future with the past, may not be far from the average number for each century,) it would give a total of one hundred and forty-four thousand millions; of which 140,940,000 souls will have gone to hell, while only three thousand and sixty millions will have gone to heaven!

Do you shrink at this picture? You must then shrink from your own statement; for that would lead with certainty to this mathematical result. If, as you say, not one human soul can ever be saved who does not in this life "experience religion," according to the terms, and under the forms which you and others continually urge as indispensable,—it follows irresistibly, that one hundred and forty thousand nine hundred and forty millions of the human race, will be held by the devil in eternal slavery; while Christ will have, as the reward of his sacrifice, but little more than one twentieth part of that number.—Now I hold, Charles, that the bare mention of such a result—alike dishonourable to God, and melancholy for man,—is enough to show the gross error of that statement of yours which leads to it. You must not retract now. I hold you to the literal declaration you have made. You must not begin to say, that some of the Jews,—some of the Mahometans,—some of the Pagans,—some of the heretics in the Christian church,—some of the world's people may be saved at last. Your constant preaching asserts unequivocally, that not one of them can ever be saved, because not one of them is a believer in Jesus Christ—not one has experienced what you call the new birth. Indeed if you admit that even one out of that vast and almost innumerable body of unbelievers may be saved, you will have torn down the bar which yourself have erected, and by the same rule all may be saved. How often have we heard it stated by your Missionary folks, engaged in sav-

ing the heathen, that "1,440,000,000 of poor pagans are sinking to hell every 100 years." All your missionary efforts are, predicated upon the supposed fact, that they are all going to hell, and that it is necessary that they believe in your religion or they can never be saved.

The fact is, your kind of people never think correctly of these things. They limit their reflections by the narrow bounds of their creeds, and forget that there are human souls, as valuable as ours, beyond the small circle of their acquaintance.—Your doctrine may answer to preach in a land like this, where all are nominal Christians, but it is a horrible thing for those less favored.

Can you, Charles believe that the above named result—a result which follows your own statement and the common method of preaching by Calvinists and others, is true? Is it possible that the end of God's government and of Christ's mediation is to be so humiliating as all this? Is Jesus thus to be robbed of his lawful possession? Is the devil to triumph at this rate over him? Is such an overwhelming majority of God's creatures to be miserable to all eternity? If you or others reply—no; do tell us how, according to your creed, there is to be a greater number saved? The thought is too horrible! Good God—good, did I say?—Yes I will still say he is good, for I do not yet believe in your creed. Good God, canst thou thus be disappointed—defeated? Is the devil to obtain more of thy creatures than thou canst save? Heaven forbid the thought!

Think on these things, Charles. Let your eyes run around the world in pursuit of the great brotherhood of mankind. Remember that they have a common origin, and as I trust, a common destiny with ourselves. Let your faith and hope extend as far as your charity—viz. to embrace all men. Then you will be consistent. Then you will be delivered from the contracted and revolting errors, which now lead you into such contradictions and perplexities.

[For the Christian Intelligencer.]

#### LACONIC SERMONS, No. 7.

Text. "If ye die in your sins, whither I go ye never can come."

The plain, unequivocal declaration of this text, is, that none who die in their sins—i. e. without receiving divine forgiveness for their offences through faith in Christ and repentance toward God, can never—never go to the bright realms of eternal bliss, whither Christ has gone. Alas! There are millions and millions of wretched souls, who go out of the world unrepentant, unforgiven—who "die in their sins," and "never go where Christ has gone." Unbelievers in Christian countries—the Jews, Pagans, Catholics, Mahometans, nay, all children, insane persons and idiots—all of whom die under the denomination of those who do "not believe" in the Saviour;—some, because they never had the opportunity, and others, for want of the ability to believe in Christ to the salvation of their souls,—never can go where Christ has gone, but must be doomed down to the sulphuric billows of everlasting fire and brimstone! Horrible thought!

But hold! Have I not been preaching a doctrine which is derived from a text not found in the bible? "Search the scriptures," kind reader; examine them from Genesis to Revelation, and if you can find that text, I have certainly preached to you a scriptural doctrine; but if you cannot, you are at liberty to say I have advanced a sentiment without the requisite authority. But I want, in faithfulness, just to whisper in your ear before-hand, that your labour will certainly be in vain. The text, though often quoted in Sermons and much relied upon, is not in the bible, and the conclusions above derived from it are therefore unscriptural.

#### VERBUM.

#### THE CHRONICLE.

Be it our weekly task,  
To note the passing tidings of the times.

GARDINER, FRIDAY, AUGUST 17, 1827.

We have but little news to lay before our readers this week—and for the very good reason that we find but little of much moment in circulation. Among the most important subjects of general remark, may be named the following. The poor Greeks have been recently beaten & unmercifully slaughtered by the Turks. It seems astonishing that Christians can stand still and witness the sufferings of their brethren, and not raise their powerful arm to stay the progress of Mahometan inhumanity. Mr. Canning's bill, in the British Parliament to reduce the duties on foreign corn and flour, has been destroyed.—The Harrisburg Convention has adjourned after a short but industrious session. They passed a number of resolutions, declaring that the duties on certain foreign importations ought to be increased, and appointed a committee to memorialize Congress, and address the American public on the subject of a farther protection to the agricultural and manufacturing interests.—Strang the supposed murderer of Mr. Whipple, has been found guilty of the charge alleged against him, and sentenced to be executed on the 17th inst. (this day.) Mrs. Whipple, the wife of the deceased, who was supposed to be an accomplice with Strang in the murder of her husband, has been acquitted. Gen. Jackson has addressed a letter "to the Public," declaring that he has made no charge

against the political character of Mr. Clay, and giving up the name of Hon. James Buchanan of Pennsylvania, as the member of Congress who proposed to him, professedly on the authority of Mr. Clay or his friends, to make him President provided he would, in the event of his election, give Mr. C. the Secretaryship of State. Mr. Buchanan, it is supposed, will in his turn give up the name of Hon. Mr. Markley, as his informant. Whom Mr. Markley will give up as his informant, we are unable to say, or whether the "responsible accuser" will be obtained at all, it is difficult to divine.—Elder Francis has declined a re-election to the Senate of Maine.—A new ticket has been proposed containing the following names as candidates for the Senate from Lincoln County, viz:—Hon. Ebenezer Herrick, Hon. Mr. Parsons, Hon. Mr. Stebbins and Halsey Healy, Esq.—The Kennebec County Convention meets next Wednesday at Augusta.

#### GARDINER LYCEUM.

The next term at this Institution will commence on Wednesday, 5th of September.—Students will be examined for admission to the upper classes on that day. By the recent arrangements, young men who are not sufficiently advanced to enter either of the regular classes, can be admitted and will be instructed and qualified for admission. By this course, the usefulness of the Lyceum will be much extended; and many who have been obliged to leave it, for want of sufficient attainments, can be received. We annex the proceedings of the Trustees and Visitors upon this subject, which we have procured for this purpose. The following preamble and votes passed both boards at their late meeting.

Whereas, it has occurred in several instances, that Students have been admitted to the Lyceum, who, after a short period have been found unable to advance with the class into which they were received, for the want of sufficient previous qualifications, and a greater degree of mental discipline, and who have therefore been obliged to discontinue their studies at the Lyceum. And whereas, it has been considered that a different mode of study by the younger members of the Lyceum may obviate that evil, and at the same time furnish means of qualifying youth to enter the Lyceum under more favorable circumstances, therefore,

Resolved, That hereafter the third class at the Lyceum, with such Students as may attend with a design to qualify themselves for admission, shall pursue their studies, and attend recitations under the personal superintendence and direction of one of the Instructors, during certain hours devoted to that purpose.

Resolved, That such students may at any time be permitted to advance into either of the regular classes, when upon examination by the Instructors, they shall be found sufficiently qualified, therefore.

Resolved, That the studies to be pursued in the preparatory class, shall be those at present required of the third class, with such elementary pursuits as the Instructors may deem proper to qualify students for advancement to the higher classes, or as exercises adapted for mental discipline.

Resolved, That the price of tuition in the preparatory class shall be five dollars per term.

There is some prospect of peace between Brazil and Buenos Ayres, if we are to credit the accounts from Pernambuco and Rio de Janeiro. It, however, is incredible to believe that Mr. Garcia, the Buenos Ayres Minister, has agreed upon the preliminaries of peace, upon such terms as are mentioned, viz. that his government are to relinquish all claim to the Banda Oriental and Montevideo. If we are rightly informed the claim of that province by Buenos Ayres, is the only cause of hostilities, and it is not probable the whole demand would be resigned at a period when their military success had already nearly placed it in their hands.—*Best. E. Gaz.*

THE BRANDYWINE.—It is known that on the arrival of this frigate in the Pacific, she had a trial of speed with the United States, one of the fastest sailers in the navy, and doubts have been expressed as to the result. We are enabled to state, from the information of a gentleman who was on board one of the frigates at the time, how the matter really stood. The United States was reversed by her crew, Capt. Hull was as proud of her as he was of old Ironsides. When he heard that the Brandywine was expected out, and heard her powers of sailing highly extolled, he determined to have a good humored contest with her. She arrived in good time, and the race was fixed for a certain day. The wind at the appointed hour was on a quarter; the U. States (or as the sailors call her, "the old wagon") being ahead, backed her topsails and let the Brandywine come along side. All sail was then spread. Every inch of canvass was out in the wind. Both ships' crews were full of ardor and anxiety, and some British men of war in the harbor had all hands up the shrouds to view the scene. The U. States gained on the Lafayette, (as she is generally styled in the navy,) so fast that she soon showed her stern, and in an hour clued up her topgallant sails and royals, to let her come along side, in token of victory. Her crew gave 3 hearty cheers, and all parties took a social glass together on board the victorious ship. We are told that the superiority of the United States over all vessels in the Pacific is now generally acknowledged on the station. No English man-of-war there can catch her.—*Nat. Pol.*

The sloop Falcon, bound from Savannah to New-York, was recently wrecked on Cape Lookout Shoals, on the coast of North Carolina. The *Newbern Sentinel* ascribes the disaster, to the intoxication of the Captain—and states that about 13 persons males and females left the wreck in a boat, at midnight—which was so leaky, that the ladies by turns held their clothes upon the leaks to prevent her foundering. They reached Cape Lookout Lighthouse, about daylight. A person at this point went off to a Camp meeting in the vicinity, to obtain assistance, not to relieve,

but to rob the crew and passengers of every thing that remained after their shipwreck.—Three persons returned from their religious meeting, took a boat and refused the mate, who desired to visit the wreck along with them. They flung an Irishman who attempted to get into the boat, into the water—and, as it appears, afterwards robbed his trunk, and rifled the vessel of every thing valuable. The details of this system of sea-side plunder, are too shocking to relate, and the expression of indignation by the editor of the *Newbern* paper, is a manifestation of very just sentiments and honorable feelings. We hope the U. S. government will lose no time in discharging from their employ, any persons connected with the Light House, who may have been engaged in the transaction.

Dr. Edward P. Emerson, assisted by Drs. Stewart and Brown, lately cut a Tumour from a patient in Blairsville, Pa. which measured 36 inches in circumference. It had been growing two years. The patient was able to attend to her business in one month after the operation.

#### TO CORRESPONDENTS.

Mr. Cobb's Dedication Sermon, "A Friend to Truth,"—and a number of communications from "J. W. H." have come to hand, and shall receive due attention.

#### MARRIED.

In Boston, by the Rev. Paul Dean, Mr. Thomas Stebbins to Miss Paulina Blood.—Mr. John J. Sullivan to Miss Elizabeth Merri.

In Portland, Mr. Barzillai Delano to Miss Sophonia Dyer.

In New-York city, Master Charles Parshall, aged 15, to Miss Ann Adams, aged 25, both of New-York.

#### DIED.

In Hallowell, on Wednesday afternoon last, after a distressing illness of nearly three months continuance, Mrs. CHARITY DREW, consort of Mr. William Drew, and mother of the Editor of this paper, aged 61. It is not our desire to bestow an unmerited eulogium upon the character of a deceased friend, or to discover those partialities which an affectionate son must be supposed to entertain for a departed, faithful mother. But we may be permitted to say—what will be readily confirmed by all who knew her—that she sustained honorably and discharged most faithfully the duties of a wife, a mother, a friend and a neighbor. Her industry never tired; her care over her family was constant and active, and her affection for them steady and tempered with great discretion. Her faithfulness and persevering industry engaged the observation of all her acquaintances. Her soul drank deeply into the spirit of the Gospel of Christ, & her life was a pattern of virtue. She had been a member of the Congregational Church during the last 40 years of her life, but nothing sectarian entered into the composition of her character. Her name truly indicated the governing disposition of her heart; for charity was the first, and most important, article in her creed, as it was the most distinguishing trait in her life and conversation. It is enough to say that, disgusted with the contention about sectarian doctrines, which have created so much acrimony and ill-will in the world, she was a CHRISTIAN—such, in the genuine and undisputed sense of that word. She died in the full exercise of her mental powers, anxious to depart and be with her blessed Redeemer.—Her prayers have been answered. She has bid a last adieu to a world in which she has manifested an uncomplaining resignation amidst a large share of pains and troubles, and her pure spirit has winged its flight to the mansions of eternal rest and happiness. By her death her bereaved husband and children have sustained a loss altogether irreparable. Well will it be for them, if they shall so reverse the memory of their most faithful earthly friend, as to follow her pious and virtuous examples.

Oh thou hast first  
Begun the travels of eternity!  
I gaze amidst the stars,  
And think that thou art there,  
Unfetter'd as the thought that follows thee:  
Yes, beloved mother, 'tis thine to be in heaven.

Her funeral will be attended this day at 3 o'clock, from the Rev. Dr. Gillet's Meeting-House. Relatives and friends are respectfully invited to attend.

In August, yesterday morning, Josiah, youngest child of Mr. Artemas Kimball, aged 14 months.

In Dresden, on the 6th inst. the venerable PETER PUSHAU, aged LXXXVII. The father of this good old patriarch emigrated from Germany and settled in Dresden in the year 1751; and Peter, the subject of this notice, came with him, being then ten or eleven years old, and resided in Dresden ever since, till his death, when his soul took its flight from earth to heaven.

The deceased read considerably, and reflected much; and it was always remarked of him, that the more he read and reflected, the better he always appeared to be, as a father, husband, citizen, and Christian. He was a prudent, industrious, honest farmer; and ever made it a point of conscience, to cultivate and promote peace among his neighbors and townsmen, by all the means in his power. He was a most decided and persevering enemy to all detraction, lying, profanity, and intemperance; in short, to all those evil practices, among men, which cause so many tears and sorrows, and rend the hearts of the good, and embitter civil society. Mr. Pushau, owing to his domestic & retired habits, was not much known, but he was always beloved and respected. To those therefore, who were acquainted with him, and who duly appreciated his many virtues, his loss cannot be repaired. He was a worthy member of the Rev. Mr. Parker's church for many years; and notwithstanding the spotless purity of his character, and the exuberance of his goodness of heart, a flaming missionary zeal of the Andoverian stamp, who came into Dresden to preach, and instead of preaching the Gospel, undertook to purge Mr. Parker's church of heresy, recommended that this aged Patriarch should be excommunicated; because, forsooth, he was not orthodox! But Mr. Parker, indignant at the officious interference of the man, in the affairs of his church, treated the missionary and his orthodoxy, with deserved contempt. The deceased retained the full possession of his mental powers, to the last moment of his earthly existence.

istence. He died in the firm hope, and the most consoling, and heart-cheering belief, in the universal and final restoration of all intelligent beings, to holiness and happiness, in the life to come.

"Blessed are the dead who die in the Lord."

[COMM.]

In Fairfield, on Saturday last, GEX. WILLIAM KENDALL, formerly Sheriff of Somerset County, aged 70. On returning from one of his mills to his house, he fell dead in the street; probably, in an apoplectic fit. He was a useful man to the public, and the town in which he resided will long lament the death of one of its most exemplary citizens. He was buried on Sunday last, with masonic honors.

In the same town, Mr. SOLOMON McFARLAND, aged 61. He had long been a virtuous believer in the salvation of all mankind, and died rejoicing in that triumphant faith.

In Sidney, on the 9th inst. Mr. JASON MASON, aged 78. This venerable and good man, many years before his death, embraced the doctrine of universal salvation—adorned it by a virtuous life, and found its consoling value in the hour of death. He died in the full hope of the final "restitution of all things."

In the same town, on Monday last, Mr. NATHAN MOORE, aged about 50. Having gone into the woods on Thursday preceeding, for the purpose of felling trees, and not returning seasonably, his family became alarmed and went in pursuit of him. At about 10 o'clock at night he was found, lying near a tree which he had cut down, shockingly wounded and entirely senseless. He was removed to the house where, after lingering three days, he expired, leaving a wife and a number of children to mourn the loss of an excellent husband and father. It is supposed that some of the large limbs of a neighboring tree broken by the other on its passage to the ground, fell upon his head and gave him the fatal wounds of which he died.

In Northport, of consumption, Mr. SILAS BENNETT, aged 45. Mr. Bennett was a kind husband, a faithful father, a good neighbour and a useful citizen. He was a believer in the universal triumphs of the great Redeemer of the world. May God, in his infinite mercy, bind up the broken and bleeding hearts of his bereaved family, and permit them, when life's inconsistent and troubled race is run, to rejoin their departed friend in that world where sorrow and mourning give way to eternal love and happiness.

At Sea, on his passage from N. Orleans to N. York, REV. HORACE HOLLEY, D. D. formerly of Boston, and late President of Transylvania University,—a distinguished Unitarian divine. He was reputed to be the greatest pulpit orator in America. His death has cast a gloom over the religious and literary community.

At Sea, April 3d, on board brig Edward, on her passage from New-Orleans to Liverpool, Capt. Bela Blanchard, master of said vessel, aged 30 years. An active, intelligent, upright, and enterprising shipmaster.

#### MARINE JOURNAL.

##### PORT OF GARDINER.

SATURDAY, August 11.  
*Arrived.*  
Schr. Lady-Hope, Harris, Nantucket.  
Poly. Baker, Yarmouth.  
Evergreen, Bourne, Providence.  
Mind, Weymouth, Salem.  
Hero, Kimball, do.  
Worwontongus, Wait, Boston.  
Thomas, Hatch, Falmouth.  
Sloops Emma & Eliza, Ellis, Falmouth.  
Caroline, Skudder, Barnstable.

SUNDAY, August 12.  
*Arrived.*  
Schr. Brilliant, Brown, Boston.  
Sloop Primus, Pulsifer, Salem.

Sailed.  
Schr. Commerce, Manning, Boston.  
William, Sherman, Dartmouth.  
Poly & Nancy, Osgood, Newburyport.

MONDAY, August 13.  
*Sailed.*  
Schr. Two-Sisters, Bangs, Dennis.

TUESDAY, August 14.  
*Arrived.*  
Brig Orion, Mason, Boston.  
Schr. Diamond, Houghton, do.  
Splendid, Gibbs, Sandwich.

WEDNESDAY, August 15.  
*Arrived.*  
Sloop Carrier, Haskins, Cape Ann.  
Splendid, Fessenden, Sandwich.

Sailed.  
Schr. Evergreen, Bourne, Falmouth.  
Oaklands, Tarbox, Boston.  
Betsey, Perry, Nantucket.  
Sloops Experiment, Perry, do.  
Liberty, do, do.

#### Notice.

THE Copartnership heretofore existing between the Subscribers, under the firm of

#### P. ADAMS, & Co.

Is this day dissolved. All persons having demands upon said firm, are requested to exhibit the same for settlement, and all persons indebted to said firm are requested to settle the same without delay.

PETER ADAMS,  
DANIEL CLAY,  
SAMUEL CLAY,  
JOSEPH McCausland.

Gardiner, August 15, 1827.

#### THE CUMBERLAND AND OXFORD CANAL LOTTERY, 16th CLASS.

WILL BE DRAWN, IN PORTLAND On the 8th of September.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

#### P. SHELDON'S

LOTTERY-OFFICE, GARDINER.

##### SCHEME.

4 Prizes of	\$1000
4	200
8	100
16	50
40	20
120	10
1200	4

Whole Tickets 4 dollars—Quarters 1 dollar.  
Gardiner, July 13.

#### FRESH GOODS.

JUST received a Fresh supply of New Goods, which can be bought Cheap for CASH.  
Gardiner, July 15. E. G. BYRAM & Co.



## POETRY.

## THE LAST MAN.

All worldly shapes shall melt in gloom,  
The Sun himself must die,  
Before this mortal shall assume  
Its Immortality!  
I saw a vision in my sleep,  
That gave my spirit strength to sweep  
Adown the gulf of Time!  
I saw the last of human mould,  
That shall Creation's death behold,  
As Adam saw her prime!  
The Sun's eye had a sickly glare,  
The Earth with age was wan,  
The skeletons of nations were  
Around that lonely man!  
Some had expired in fight,—the brands  
Still rusted in their bony hands;  
In plague and famine some!  
Earth's cities had no sound nor tread;  
And ships were drifting with the dead  
To shores where all was dumb!  
Yet, prophet-like, that lone one stood,  
With dauntless words and high,  
That shook the sere leaves from the wood  
As if a storm pass'd by.  
Saying, We are twins in death, proud Sun,  
Thy face is cold, thy race is run,  
Thy mercy bids thee go,  
For thou ten thousand thousand years  
Hath seen the tide of human tears,  
That shall no longer flow.  
What though beneath thee man put forth  
His pomp, his pride, his skill;  
And arts that made fire, flood and earth,  
The vassals of his will?  
Yet mourn I not thy parted sway,  
Thou dim discredited king of day:  
For all those trophies arts  
And triumphs that beneath thee sprang,  
Heal'd not a passion or a pang  
Entail'd on human hearts.  
Go, let oblivion's curtain fall  
Upon the stage of men,  
Nor with thy rising beams recall  
Life's tragedy again.  
Its piteous pageants bring not back,  
Nor waken flesh upon the rack  
Of pain anew to writhe;  
Stretch'd in disease's shapes abhor'd,  
Or mown in battle by the sword,  
Like grass beneath the scythe.  
Ev'n I am weary in yon skies  
To watch thy fading fire;  
Test of all sunless agonies,  
Behold not me expire.  
My lips that speak thy dirge of death—  
Their rounded gape and gurgling breath  
To see thou shalt not boast.  
The eclipse of nature spreads my pall,  
The majesty of darkness shall  
Receive my parting ghost!  
This spirit shall return to Him  
That gave its heavenly spark;  
Yet think not, Sun, it shall be dim  
When thou thyself art dark!  
No! it shall live again, and shine  
In bliss unknown to beams of thine,  
By Him recall'd to breath,  
Who captiv'd led captivity,  
Who robb'd the grave of Victory,  
And took the sting from Death!  
Go, Sun, while Mercy holds me up  
On Nature's awful waste,  
To look this last and bitter cup  
Of grief that man shall taste—  
Go, tell the night that hides thy face,  
Thou saw'st the last of Adam's race,  
On Earth's sepulchral eld,  
The dark'ning universe defy  
To quench his Immortality,  
Or shake his trust in God!

## MISCELLANEOUS.

[From the U. S. Gazette.]  
NEW-ENGLAND WARS.  
Continued from p. 128.

When the company had arrived at the settlement, they found that it had experienced the full extent of the vengeance of their enemies whose "tender mercies are cruelty." Every garrisoned house was burned, the corn nearly destroyed and "worst of all and most to be deplored," of the numerous young children left in the care of David and Mahala, not one was found alive, nor could any trace of their guardians be discovered. Eight or ten small children were at length found beyond the garrison limits, lifeless and scalped. The work of vengeance had been complete.

All, in the emphatic language of scripture, "lifted up their voices and wept,"—all, but the father of Mahala. Joscelyne was a man of firmness, purpose and feeling, bowing to the dispensation of Providence. He had felt a species of hallowed pride, in saying, as he followed to an early grave the last of five sons, "Can I bring him back again? I will go to him, but he shall not return to me,"—and when his wife, "a godly person and a chosen vessel," as he was wont to call her, closed her earthly testimony, in giving birth to Mahala, the smitten husband bowed and "kissed the rod." But in Mahala, whom in the energetic language of the time, he was wont to call the posthumous blessing—the fallen mantle of his ascended Rachel—he had wrapped up the unsounding but intrinsic sum of all earthly affection. In the memory of his departed son she had a species of sanctified glory. "Think you it a small thing," said the pilgrim as he one day replied to the soothing voice of friendship, "is it a small thing to have nurtured angels for heaven?" To the memory of Rachel, through humanity paid the frequent tribute of a sigh, religion pointed his feelings to her higher and glorious habitation, "where thieves break not through and steal."

But all earthly love, all thoughts of felicity, all dreams of the quiet of age, were centered in his only living daughter. In her infancy he had been her nurse; in adolescence her teacher; and now when she had approached the years of womanhood, he was her friend. All his cares, all his anxieties, all his watchings, were more than repaid by the devotion of her love, attention and time to his coming age.—Every gray hair upon his sainted head, and watch-

ings, fasting and grief bring them early and thick, was a new call for tenderness, love and obedience from his daughter. If in infancy he had stood the firm and vigorous trunk, round which she had twined in lively and lovely dependence, years had given her a thicker guardian foliage to shield and defend him against those storms to which he was now becoming more and more sensible. She had arisen from the sportive dependant upon his exertions, to the able and welcome confidant of his counsels. While she knew, and others acknowledged, that long experience and a strong and well cultivated mind gave him a just ascendancy in all public deliberations, he himself felt, that the excellence of her understanding, the saint-like disposition which she inherited from her mother, now chastened by religion, and a strength of intellect called forth by perfect confidence,—gave her a just right to a portion of the praise which he so liberally shared.

I stop not to inquire into the cause for that species of affection which exists between father and daughter;—its reality is obvious, and of all earthly love, this is perhaps the purest and most delightful. A mother loves with a stronger, but a father with a more discriminating passion.

Towards a mother, the child looks with gratitude for a thousand benefits, and affection for maternal feelings. But he soon learns that acquaintance with life will at last make him her equal in knowledge and experience. To the father the daughter ever looks with dependence and awe. Grateful for that care which has nurtured her infancy, she feels, while she nurses his declining life, that his years give him the experience that commands her service, and the sacrifice of his former enjoyment, asks her gratitude and love. A man, accustomed to enquire, might say, that much was owing to the system of education which so early placed the younger branch of a family on an equal with the mother.

The mother loves with a steady purpose the objects of her affection; if placed above her in riches she gazes, admires and loves; if reduced to abject poverty, she divides her loaf, and she shares her meal and oil; honored, she reverences with fondness awe; smitten, she binds up and heals; guilty, she pities, weeps and pardons.

But the father cherishes with different love; he gazes and guards; he impresses lessons with an authority from whose impressions, neither elevation nor years, can free the daughter.

Is she honored? he glories in his own work—unfortunate, he guards and protects—poor, he provides—traded and slandered, he supports and defends—vicious, he—curses her and dies.

Whatever there is of strength and purity in paternal and filial affection was reciprocated by Joscelyne and his daughter—and when the old man returned to the smoking desolation of his home, and sought amid its mouldering ruins, (but sought in vain) at least the ashes of his daughter, he felt that the bitterness of woe was upon him. While others bending beneath their misfortune, mourned, and softened their grief with tears, the widowed and childless Joscelyne, stood silent and motionless, (if indeed it was not the swelling of his bosom that agitated his dress.) The group of mourners as they poured out their lamentation and vented their sorrow in tears, appeared to him like the shrubbery and lesser trees that surrounded them, which bend to the violence of the tempest and when its fury has passed shake off the weight of the storm and stand upright.—While I, exclaimed mentally the agonized mourner, "alone and solitary, am like yonder smitten and scathed oak, whose tender branches are decayed, and whose stock waxeth old in the ground; and which not even the scent of waters can revive."

"The Lord gave and the Lord taketh away," said he when at length he found power to speak, "nor shall human grief and human weakness hinder me from saying, blessed be the name of the Lord."

Those who were not personally concerned in the losses and destruction of the day endeavored to awaken the feelings of the sufferers to the duties which they owed the survivors. "Those whom we find here said the leader, Capt. Partridge, are indeed dead, but those whom we miss may be yet alive, although in dreadful captivity. Our enemies cannot be yet at a distance, let us pursue them with slaughter, or seek them out to redeem the captives." The thought that his daughter might be yet among the living, awakened Joscelyne to his wonted activity. He urged while he confessed to the council the selfishness of his plea, the policy of attempting to treat with the Indians for an exchange of prisoners, for some privileges, perquisites, and he doubted not but they would be able to track the savages so as to come up with them in a short time, for his part he would be the one to venture into the host of the enemy and offer the terms at any risk.

This proposal was accepted, by the council and the search immediately commenced, under the direction of Mr. Joscelyne. The party left the ruins of their village and pursued a track of feet along the edge of a stream (now known by the name of smelt brook) which crosses the main road, about 3 miles from Plymouth. As they ascended they discovered other tokens of the Indians in pieces of furniture and other things once their own, which they occasionally dropt, along the edge of the brook.

Having arrived at the head of the stream, which opens into a beautiful lake called

"Smelt pond," the party discovered on a mountain\* beyond the lake a light smoke ascending, as if there was a small fire there—this Joscelyne believed a sufficient indication of an Indian Camp, he therefore determined to cross the lake if possible and enter upon his business. As they had no boat, it was thought best to construct a raft from the remains of some canoes and thus attempt a passage, wholly unarmed, as the appearance of any weapons might entirely frustrate his mission. Having provided something which would convey two men across the lake, Joscelyne with a near neighbor essayed its strength, it answered their utmost wishes, and having directed their comrades to conceal themselves among the bushes on the easterly side of the lake, and by no means to discharge a musket, they commenced their voyage, and having in a short time arrived within a few rods, from the western shore that washes the almost perpendicular side of a mountain called Monk's hill, they discovered a party of Indians watching their movements and apparently ready to give them a reception which would not greatly facilitate the object of their journey.

Joscelyne who was on the bow of the raft, directed the man who propelled him to stop, while he held a parley with the Indians on shore. Having satisfied them that he and his comrades were unarmed, they lay down their guns and bows. On arriving at the shore Joscelyne was informed that these Indians were a part of King Philip's force; that the Sachem himself and a large part of his warriors were on the mountain, to whom Joscelyne and his friend were conducted.

[TO BE CONTINUED.]

\* Monk's Hill.

[The following, on the existence of parties in our country, is taken from the paternal advice of the Great Washington, found in his Farewell Address to the citizens of the United States. Every friend to his country—every disciple of that patriot should to listen with reverence to his solemn admonition.]

I have already intimated to you the danger of parties in the state, with particular references to the founding of them on geographical discriminations. Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party, generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less studied, controlled, or repressed; but in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy.

The alternate dominion of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and miseries which result, gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation, on the ruins of public liberty.

Without looking forward to an extremity of this kind, which nevertheless ought not to be entirely out of sight, the common and continual mischiefs of the spirit of party, are sufficient to make it the interest and duty of a wise people to discourage and restrain it.

It serves always to distract the public councils, and enfeeble the public administration. It agitates the community with ill founded jealousies and false alarms; kindles the animosity of one part against another; foment occasional riot and insurrection. It opens the door to foreign influence and corruption, which find a facilitated access to the government itself, through the channels of party passions. Thus the policy and the will of one country, are subjected to the policy and will of another.

There is an opinion that parties in free countries are useful checks upon the administration of the government, and serve to keep alive the spirit of liberty. This, within certain limits, is probably true; and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency, it is certain there will always be enough of that spirit for every salutary purpose. And there being constant danger of excess, the effort ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame, lest, instead of warning, it should consume.

An old gentleman at the point of death, called a faithful negro to him, telling him he would do him an honor before he died. The fellow thanked him and hoped massa would live long. I intend Cato, said the master, to allow you to be buried in the family vault. Ah massa, returns Cato, me no like dat, ten pounds would be better to Cato, he no care where he buried; besides, massa, suppose we be buried together, and de debil come looking for massa in de dark, he might take away poor Cuff in mistake.

BOOK AND JOB PRINTING, EXECUTED in the neatest manner, and with despatch, at the *Intelligencer Office*.

## NEW ARRANGEMENT.

## STEAM BOAT LINE

From Boston to Portland, Bath and Eastport.

## EASTERN ROUTE.

THE LEGISLATOR leaves Boston on Tuesday at 5 a. m. and arrives at Portland same day, evening, proceeds on to Bath, where she arrives on Wednesday morning.

THE PATENT leaves Portland on Tuesday at 9 p. m. will touch at Owl's Head and Belfast, and arrive at Castine Wednesday afternoon.

THE PATENT leaves Castine on Wednesday, 6 p. m. will touch at Cranberry Islands and Lubec and arrive at Eastport on Thursday afternoon.

## WESTERN ROUTE.

THE PATENT leaves Eastport on Friday, at 2 p. m. will touch at Lubec, and Cranberry Islands, and arrive at Castine Saturday noon.

THE PATENT leaves Castine Saturday, 4 p. m. will touch at Belfast, Owl's Head and Boothbay, and arrive at Bath on Sunday morning, will leave Bath Sunday forenoon, and arrive at Portland, same day evening.

THE LEGISLATOR leaves Portland on Sunday, at 9 p. m. and arrives at Boston Monday forenoon.

## IN ADDITION TO THE ABOVE.

THE LEGISLATOR will leave Bath on Thursday at 11 a. m. and arrives at Portland same day evening, and leaves Portland 9 p. m. and arrive at Boston, on Friday forenoon, leaves Boston Saturday, at 5 a. m. and arrives at Portland same day evening.

A line of Steam Bots runs from Bath to Gardiner, Hallowell and Augusta, on the Kennebec river, also from Eastport to Robbinston and Calais, on the St. Croix river.—Likewise from Eastport, to St. Johns and Fredericton, N. B. in connexion with the above line.

For Passage or Freight please apply to CHS. BROWN, General Agent, head of Treston's wharf, or at Andrew J. Allen's Stationary Store, No. 72, State-street.

## FARE.

From Boston to Portland,	\$5 00
" " to Bath,	6 00
" " to Portland to Bath,	1 50
" " to Owl's Head,	3 00
" " to Belfast,	4 00
" " to Castine,	4 50
" " to Lubec and Eastport,	7 00
" " to Eastport,	5 00
" " to Castine to Bath,	4 50
" " to Lubec and Eastport to Bath,	6 00
" " to Castine to Bath,	3 50
" " to Belfast to Bath,	3 00
" " to Owl's Head to Bath,	2 50

BOOKS, STATIONERY, AND PAPER HANGINGS, CONSTANTLY FOR SALE BY P. SHELTON, AT THE GARDINER BOOKSTORE, A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents to 150 cents per roll. A great variety of Rodgers', and other fine CUTLERY, QUILLS, by the M. very cheap. SLATES per dozen, do. Combs, Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices. Gardiner, January 5.

## AETNA INSURANCE COMPANY.

J. D. ROBINSON, AGENT for the AETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure HOUSES, STORES, MILLS, FACTORIES, BARNs, and their contents, against loss or damage by FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal. For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay. Gardiner, May 25, 1827.

## E. H. LOMBARD, AGENT TO THE PROTECTION INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE MARINE RISKS, FOREIGN AND CONTINENTAL. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell. April 27.

## HOUSE AND LAND FOR SALE.

TO BE sold a convenient Dwelling House, situated on the north side of the Cobussee Stream, in Gardiner, two stories high, with the land adjoining, being about one acre; recently occupied by Capt. John O. Craig. The situation is eligible.—Terms liberal.—Price low. Apply to JOSEPH SOUTHWICK, Vassalborough, or GEO. EVANS Gardiner. May 4.

## THE PROTECTION INSURANCE COMPANY, OF HARTFORD, CONNECTICUT, offers to insure HOUSES, STORES, MILLS, FACTORIES, BARNs, and the contents of each, together with every other similar species of property.

AGAINST LOSS OR DAMAGE BY FIRE. The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay. GEO. EVANS, Agent. Gardiner, Jan. 5, 1827.

## CORDAGE.

THE Subscriber having purchased the extensive CORDAGE FACTORY, on North Hampton Street, Boston, lately occupied by the Boston Cordage Manufacturing Company, has appointed Mr. HENRY LEWIS Agent and Superintendent, who is now ready to furnish Gangs of Rigging from the first quality of clean Hemp, and equal in Manufacture to any made in the United States at the shortest notice and on the most favorable terms.

J. W. LEWIS, Apply to HENRY LEWIS, No. 31, India (corner of Custom-House) Street Boston. Boston, August 1, 1827. 3m

## OLIVER'S CONVEYANCER.

JUST PUBLISHED, AND FOR SALE AT THE GARDINER BOOKSTORE PRACTICAL CONVEYANCING. A SELECTION of FORMS of General Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr. June 8, 1827.

## Good Articles FOR FAMILY USE.

JUST RECEIVED BY M. BURNS, A Quantity of GOOD GENNESSEE FLOUR, ALSO: GOOD WESTERN CHEESE

—LIKEWISE— VINEGAR, OF EXCELLENT QUALITY. Genuine LEMON SIRUP and BRANDY SHRUB.

A COMPLETE ASSORTMENT OF ESSENCES, In Vials, of from 1 to 4 oz.

SALT PORK, BEEF AND FISH, Of good quality, constantly for sale.

M. E. Has also just received, a new and complete assortment of

W. I. GOODS AND Groceries, ENGLISH & AMERICAN GOODS, CROCKERY

AND SO FORTH. Comprising the usual variety—all of which will be sold cheap for CASH.

Fresh HOPS for sale as above. 6m Gardiner, August 3.

## New Store.

THE Subscriber has taken the Store recently occupied by Mr. Harry Gay on the corner nearly opposite the Store Grist Mill, and offers for sale a good assortment of

W. I. ENGLISH AND AMERICAN GOODS AND GROCERIES, Comprising as good an assortment of such articles as is usually found in similar stores, all of which will be sold on the most reasonable terms for cash, approved credit, wood, bark, and country produce generally.

CASH, At a fair price will be paid for FLAXSEED. WANTED by the subscriber, 500 cords of Hemlock Bark.

The subscriber also intends to keep constantly for sale a complete assortment of Sole, Harness and upper leather, Morocco, Lining, and Binding skins, Wool, &c. &c. GEORGE COOK, Gardiner, August 3.

## A BOOK FOR CARPENTERS.

JUST Published by P. SHELTON Gardiner and J. RICHARDSON & LORD Boston, an "Introduction to the Mechanical principles of CARPENTRY. By BENJAMIN HALE, PRINCIPAL OF GARDINER LYCEUM."

## EXTRACT FROM THE PREFACE.

"When the Trustees of the Gardiner Lyceum had determined, a year or two since, to add to the regular classes, admitted annually, several winter classes to continue for a few months, for the benefit of those young men, whose circumstances would not permit them to devote any considerable time to study; it devolved upon the Author of the following pages to mark out for each of these classes, a course of study, which would be appropriate and not too extensive for the time allotted to them.

It was while fixing upon a course for the winter class in Carpentry and Civil Architecture, that the design of publishing this book suggested itself to him. He could find "books of lines" sufficient to teach the rudiments of the art, but he could not find one to devote any considerable time to study; it devolved upon the Author of the following pages to mark out for each of these classes, a course of study, which would be appropriate and not too extensive for the time allotted to them.

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The plan of this Introduction is, to give, in the first place, some knowledge of the Strength and Stiffness of Timber as the foundation, both of science and art of Carpentry. In this part of the work, the principles are deduced directly from a comparison of well conducted experiments; a method, which, while it is the most satisfactory to practical men, and the only intelligible one to those, who are not skilled in mathematics, is also the most safe. This part is followed by an elementary view of those doctrines of the statical equilibrium, which are particularly applicable to constructions, and which show the strength of timber, as it depends upon position, and in this part of the book the Author has taken occasion to introduce most of the mechanical powers. The principles of equilibrium are next applied to the constructions of Roofs, Domes and Partitions, and the book ends with an excellent chapter from Tredgold, on scarfing joints and straps."

The book is an octavo, of nearly 200 pages, and contains about 100 cuts among which are many designs for framing roofs and domes. Price, \$1.50 cents only.

For sale wholesale and retail by the publishers, and by the Booksellers in the principal towns and cities.

## ADDITIONS. JOSEPH B. WALTON HAS just made considerable additions to his former stock, making his assortment of GROCERIES, MEDICINES, &amp;c.

nearly complete. Swain's Panacea, for the cure of Scrofula of which so much has been said; the celebrated Lohs Extract, for the cure of Coughs and Consumption; Anderson's Cough Drops; Balsam of Life; Croton Oil and Pills; Davenport's Pills; Le's Pills; Jarvis' Pills; Dean's Rheumatic Pills; Thompson's Eye Water; Godfrey's Cordial Liquid and Concrete Opodeldoc, are among the Patent Medicines just received. July 30.

## LOOKING GLASSES. GILT AND MAHOGANY FRAMED LOOKING GLASSES. ELEGANT AND CHEAP, for sale by J. O. ROBINSON. May 30.

WANTED, AS AN Apprentice to the Wood Turning and Screw Cutting business, an active Lad from 12 to 15 years of age, who can be well recommended. WM. C. PERKINS, Gardiner, July 13, 1827.